



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Human Ecology: Becoming Agents of Change

COMMUNITY SERVICE CONFERENCE 1982

by Jane Folmer

William S. Becker, author, journalist and social activist was the key speaker at the Community Service Conference on "Human Ecology" July 16-18 in Yellow Springs, Ohio. Forty local and out-of-town participants for the three-day series of talks and workshops braved the July heat and provided us with an inspirational "meeting-of-the-minds." We have noted in the past that everyone who comes to a conference is a resource person, and this year's event was no exception. We were pleased to be able to introduce six authors. In addition to William Becker, who has written The Making of a Solar Village and The Indefensible Society, also present were: Ernest Morgan, co-founder of the Arthur Morgan School in Celo, North Carolina, who has written The Manual of Death Education and Simple Burial, currently in its 9th edition and having sold a quarter of a million copies; Ralph Templin, founder of a School of Community Living in Yellow Springs in 1946, author of Democracy and Nonviolence; Griscom Morgan, author of many Community Service publications, including The Small Community, Population and the Economic Order, which has recently been revised; Warren Stetzel, one of the founders of Raven Rocks Community in Beallsville, Ohio, author of School for the Young; and John Morgan also from Raven Rocks, who has recently "authored" a series of notecards printed from the beautiful black and white and color photographs of Appalachian scenes which he produces. The conference was an exciting mixture of different ages and interests, from a 19-year old college student to those in their 80's -- all concerned with the future of the nation and the world.

Many people seemed drawn to the conference out of a sense of frustration with the enormity of the dangers which threaten to radically alter or destroy life as we know and enjoy it today, as compared with our apparent helplessness in confronting these dangers. The focus of the weekend was to learn how we as individuals and members of communities can have a significant impact on the direction the future will take.

William Becker provided us with an overall view of the world situation in his talk on Friday evening, pointing out that the world is experiencing a struggle between the forces which seek to meet the self-realization needs of the individual and those which seek to meet the collective needs of society and the world. This can be seen in the struggle between the self and the community, between the community and the state, and between the nation and the world.

He described the three steps which we commonly take in dealing with conflict (a signal that something is wrong): The first is denial -- "I don't see any problem." The second is avoidance: -- "They'll take care of it." The third is acceptance -- "I see what needs to be done and I am doing it." He explained that it is only when we reach this final stage of taking personal responsibility for the way things are and how we contribute to it that we can become effective agents of change.

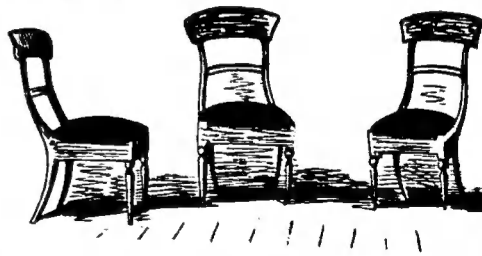
Many related themes were addressed in the small group discussions on Saturday and Sunday. After much analysis and debate we were able to reach consensus on several major points: 1) The cur-

rent defense policy of military expansion and nuclear weaponry is unnecessary and totally unacceptable. 2) The economic policies which encourage centralization, standardization, materialism and competition are making the country more and more vulnerable to destruction from forces at work within the country, such as environmental and economic crises, as well as from forces from the outside, such as the threat of war and resource manipulation. 3) The changes to appropriate decentralization and diversification of political, economic and resource use systems, and the transition from materialism and competition to humanism and cooperation are essential to our survival and will come about only as a result of changes in the beliefs, attitudes and behavior of individuals.

Many examples were given of the power of the individual to initiate and sustain meaningful change. The most powerful example was presented by William Becker in his talk and slide show Saturday evening to about 75 people about the small Wisconsin town of Soldiers Grove where he had been editor of the weekly newspaper. The town is one of several along the Kickapoo River which has suffered increasingly severe flood damage over the years. When the U.S. Army Corps of Engineers finally gave up its plan for a dam and levee after years of promises, Mr. Becker helped initiate an alternative plan to move that part of town which was in the flood plain, the business district, to higher ground. When the townspeople accepted the problem as their own and took responsibility for it, not only was that problem solved, but many others as well. They chose to work with the ecology of the area in all aspects of their intensive planning and legislated 50% mandatory passive solar heating in all new construction, solving many energy and weather-related problems. But the most important change was in the spirit of the community itself. The process of working together to solve their own problem gave the people of Soldiers Grove a whole new outlook and enthusiasm for the future. The significance of the Soldiers Grove experience, Becker said, lies not in the town's examples of solar technology or flood prevention but as a model for the exercise of power by ordinary people in achieving control of their lives and the life of their community.

The point was made by Mr. Becker and others that each of us is in a position to make changes that will help to bring about the smooth transition to a new age. We were reminded that change

is a very slow process and that although it is oftentimes difficult to see or even predict the outcome of our actions, every positive thought and choice we make is important. We are like snowflakes: small, beautiful and unique. Just as a gentle evening snowfall can by morning transform the landscape and bring a busy city to a standstill, many of us working together can change the world.



The Challenge to Communities

by Griscom Morgan

The Bulletin of the Atomic Scientists has as its logo a clock set at four minutes before midnight. The objective, set back in the fifties, was to warn against how close our civilization has come to nuclear devastation. The Bulletin's clock has stopped at that four minutes because the educated peace seeking world has not been able to think beyond the possible midnight deadline, which has been "unthinkable" to the present established order that would be destroyed by the nuclear warfare we have so long sought to banish from world affairs. But the capture of political power in America by the warminded reactionaries has set the clock moving and it is necessary that we rethink the future. These power groups threaten the world with nuclear warfare and retrogression of civilization.

President John F. Kennedy defined this problem in a communication with Norman Cousins:

One of the ironic things about this entire situation is that Mr. Khrushchev and I occupy approximately the same political position inside our governments. He would like to prevent a nuclear war but is under severe pressure from his hardline crowd, which interprets every move in that direction as appeasement. I've got similar problems. Meanwhile, the lack of progress in reaching agreements between our two countries gives strength to the hardline boys in both,

with the result that the hardliners...feed on one another, each using the actions of the other to justify his own position.

The Reagan administration in the United States represents the hardliners having captured control; the Brezhnev administration in Russia has been an obstacle there to complete control, but with the Reagan government having declared and entered the course of economic war against Russia, the extreme militarists there are about ready to demand a nuclear attack against the United States before the enormous buildup of arms projected by the Reagan administration has gotten well underway. The Reagan administration has thus set the stage for the breakdown of restraints against the outbreak of nuclear war in the very near future. It is very important to face reality and be prepared for what may happen and not put all of our hope and potential into keeping it from happening. What will survive devastation needs to be prepared for if there is to be hope beyond it. To fail to prepare for that possibility may be to fail the cause of humanity as truly as to fail to fight against the possibility of nuclear war.



I think this is particularly the responsibility of Community Service because nuclear war, as well as other threatening degenerative developments, while they would destroy the old established order, would not necessarily destroy the future of mankind. The alternative is to force American society to focus on the foundation of society -- the small community -- and its wholeness in an economic, educational, social and cultural rebirth. Whether or not this would mean merely an era of chaos and hopelessness, or a rebirth based on the best of the past getting itself together and preparing for the future is in our hands during the "minutes" of the clock left before the events that may take place in the near future.

I see four prerequisites for defensible societies: We must know the truth, not be deluded or inadequate in our understanding about what the future probably holds for us and what can and cannot be done about it. We must be organized together in small community fellowships for mutual aid. We must be prepared, as we can if we are organized and informed, to deal with what the future has in store for us. We must be fearless, determined and clear in unselfish aims to achieve a new and better society that will survive and prevail into the future.

For decades Arthur Morgan and I have been concerned with developing a more profound preparation for the future, particularly the role of the small community. But we must also direct our attention to bringing under control the primary source of the nuclear threat: the capture of power by America's reactionaries through assassinations and economic domination. We did not share this concern in Community Service publications in the past -- it was not timely to do so. But at the 1982 Community Service Conference I did distribute to those in attendance a brief resume of the challenge and what may be the course of action required of us today as I see it. Some time was allotted for discussion of the subject. Anyone wishing a longer discussion of the subject please send \$1.00 for duplicating and postage.



For Creative Cultural Change

by Ernest Morgan

Many factors interact and combine to make a human culture. The biological necessities of life, the way a people make their living, the technology they use, the climate and natural terrain in which they live, their political and property relationships, their modes of communication -- all these and other factors blend together to shape the nature and quality of life in any human society.

More important, perhaps, than any of the above factors, is the religious/philosophical outlook which a people has. The values they hold, the goals they pursue, the way they feel about themselves and one another, how they feel about their work, what kind of institutions and property relationships they develop -- all these things are profoundly affected by the religious/philosophical concepts they hold -- often only half-consciously.

Any society which seriously desires greater social and cultural well-being (and economic well-being too) does well to examine its religious/philosophical base with a view to creative change and growth. It is not easy to examine one's own concepts in a critical way, but the rewards for doing so can be very great. In my own family, this difficult process has taken place over a couple of generations with interesting results.

My father, Arthur E. Morgan, came from an orthodox Christian background, modified by exposure to modern scientific thinking. As a young man he was profoundly moved by Christian ideals but was doubtful of Christian theology and much of Christian practice. He had the courage and imagination to critically examine his own beliefs, comparing them with the teachings of other religions -- Moslem, Hindu, Buddhist -- seeking diligently for universal values, or truths, on which to base his life. I followed him in this, though he had already done the really hard work.

Perhaps the most important philosophical concept that I got from my father was one which he never actually put into words, namely my perception of self in relation to social reality. I see my life as a thread in the ongoing fabric of humanity, helping to give it strength and color. Without the fabric the thread has no meaning; without the thread there is no fabric. Each thread has a beginning and an end, but the fabric goes on. The continuing fabric depends on the transient threads.

Added to this concept is the realization that humankind is an integral part of nature; not something apart from it, free to exploit it at will. From these ideas there emerges a way of life -- a cultural pattern, if you will -- quite different from the prevailing habits of the West and of much of the East.

My life, tiny and fleeting as it is, and the way I live it, are important. Other human beings, and the rest of nature too, are important and must be treated with respect and gentleness. I must not take more than my share of the world's goods or, if a larger share does come my way, I must handle it as a trust, not as something to be consumed by me. I am a guest of that part of the earth on which I live -- not its possessor. I must develop a lifestyle of simplicity and sharing, and I must work to develop institutions which will further the social values which I espouse.

I must not shun the world because it is full of competition and conflict, but must take active part in it. Far from being a source of weakness, my perception of reality provides motivation and a sense of well-being. Furthermore, the lifestyle deriving from it makes maximum use of my resources. This philosophy is essentially revolutionary because it calls for change. It is radical because it goes to the roots of human motivation and behaviour. It

is creative rather than destructive, looking toward a new, happier and more viable culture.



Mitraniketan

TWENTY-FIFTH ANNIVERSARY

The following is a recent letter received from K. Viswanathan, Director of Mitraniketan community in India. Viswanathan lived with Arthur and Lucy Morgan about 26 years ago. He was partly inspired by Arthur Morgan to start Mitraniketan, Abode of Friends, community and school. Over the years Community Service has helped Mitraniketan by giving moral support and financial aid. Under "Readers Write" in this issue of the NEWSLETTER there are excerpts from a letter by Dr. Ovens who recently spent three months at Mitraniketan.

Over the past 25 years Mitraniketan has strived for values dear to Gandhiji, Gurudev Tagore and Arthur E. Morgan. During this period we were able to make Mitraniketan a nucleus for community education and development. The impetus for the future will come from honest review of past efforts. The Silver Jubilee of Mitraniketan will be in September of this year. We consider this to be an occasion for preparation for more dynamic functioning.

We invite friends and well wishers to consider the future of Mitraniketan during this Silver Jubilee year. Community Service through its NEWSLETTER can inform our friends in the U.S. and Canada about it. All of you will have many things to suggest to reshape our future plans. We hope to hear from you and shall keep you informed of decisions taken.

Recently we had a volunteer general physician, Dr. Howard Ovens from Canada, staying with us for a period of three months. A nurse from Canada also was working with him. Since we have a regular local doctor working here, the health section has become more active. Dr. Ovens is back in Canada. He has prepared a report about the health study he conducted here. I have asked him to send a copy of that report to Community Service on his arrival in Canada.

There is an organization in California known by the name "Option" which is helping us to locate voluntary physicians and nurses for our work in the health unit. There is also "The Direct Relief Foundation" in Los Angeles which is sending a few items of medical supplies along with an X-ray unit to equip the health section.

Recently the Puget Sound University Humanity Faculty spent a week here as part of their Global Study tour in South East Asia. Cynthia Bowles, daughter of Chester Bowles, has visited us with her two adopted children and stayed here a full month. I have suggested to her that she may want to visit Community Service. She could give a personal account of Mitrani-ketan as it is now.

I am fine and with my daily insulin injection I get along with my regular work in the usual manner. Now I have learned to take the insulin injection by myself. This enables me to travel around when there is a call for this. Well, my first experiment was to visit the Islands in the Arabian Sea -- Laccadives. This was a success. I spent ten days there to participate in a workshop of school teachers. Nothing more to add at the moment.

With warm regards from all of us,
Viswan, India

Networking

by Howard Cort

From "Rural Southern Voice for Peace," Rte. 5, Burnsville, North Carolina 28714. May 1982 Number 4.

Leaving Antioch College in 1956 was not easy for me. I had no real professional aspirations, and the prospect of the draft with a probable fight for conscientious objector status hung over my head. My years at Antioch had opened me up to a whole realm of new ideas in the fields of social change and "community." I, however, was not grounded as a person, and was afraid of closeness and commitment. I had much I wanted to explore but no definite aims and few practical skills. In early July I was just tying up the last few loose ends at Antioch. I had no plans for the summer and fall, but I had heard about intentional communities from Arthur Morgan and his staff at Community Service, Inc. I was hoping that something would turn up or work out so that I could explore

intentional communities further. When I heard about the crisis at Camp Koinonia in Americus, Ga., and its need for a summer counselor, the position seemed tailor made for me.

How many times has it happened in your own life that you are at a juncture, don't know what to do, and are looking for a sign, an opportunity to get things started, to give you some direction. I think it happens in some form or another to all of us. But in our fragmented and not-yet-whole society, it is not often that something right does come through, that someone with a sense of purpose, or else "incredible coincidence", presents you with an option that clicks. In a highly caring society, it is more likely that someone will sense your situation and suggest something that might fit in. In small integrated communities and families this tends to occur. In much of mass 20th century society it does not. As a consequence we tend to muddle through with confusion and lack of direction, much random motion and trial and error experimentation.

The fact that I was presented with the option at this point in my life to help out with Camp Koinonia, is the first example of what I mean by practical networking, caring in action. I can't even remember who actually first talked with me about the position at Camp Koinonia because there were several in the Antioch area who both knew me and were aware of the situation at Koinonia.

The crisis at Koinonia was the result of the extreme hostility and violence directed toward Koinonia residents after the 1955 interracial camp there. Some local resentment of the community had existed since its inception as an interracial Christian farming community by Clarence Jordan and Martin England, but the community consisted of only 6 families and only one of those was black. The camp, however, was different to local residents because it involved 30 to 40 children, most of whom were black. Local response included boycotts of Koinonia by local merchants, hate mail, and threats. Worst of all, one of the community buildings was machine-gunned, the bullets just missing a couple sleeping in bed. There was also an injunction against holding the camp in '56 because of "unsanitary milk" and "immorality" (watching the birth of piglets).

Ernest Morgan, Arthur Morgan's son and a businessman in Yellow Springs, Ohio, heard of the plight of the Koinonia summer camp. His son,

Lee, had been the first white camper to enroll there. He and his wife Elizabeth had assisted in carrying on Camp Celo, a summer camp at Celo Community (an intentional community) near Burnsville, NC. A member of Koinonia had served for a summer as a counselor at Camp Celo and was instrumental in starting the Koinonia camp. Elizabeth Morgan, Dorothy Day, Wally Nelson and others went down to provide direct support to the people of Koinonia. After the injunction was issued, Ernest called Myles Horton, founder and director of Highlander Folk School at Monteagle, Tennessee, to see if the Koinonia camp could be transferred there. At first Myles was skeptical since he didn't think Highlander had the proper facilities. But his teenage son, Thorsten, was chagrined at what was happening at Koinonia. He volunteered the efforts of himself and other teenagers to do whatever was needed physically to prepare for camp. Thus the transfer was made.

Highlander, a residential adult education center founded in the early '30's, had been a major force in building the union movement in the South, and was now focussing on racial integration by bringing together blacks and whites from throughout the South to study social change. Highlander is widely credited with triggering the Civil Rights Movement. Although the aims of Highlander and Koinonia were closely related, there had been no formal contact between them until the camp in '56. The action of Ernest Morgan, Myles Horton and other concerned people that spring, and summer was another example of networking-in-action to keep the Koinonia camp open.

My experience at Koinonia that summer was a turning point in my life because it offered the opportunity to serve young people and learn from them, and to make further contacts with "intentional community" people. It seems a stroke of pure luck (or good networking) that I found out about the position.

The existence of a horizontal network of people interested in social justice, non-violence and community made the difference between life and death for Camp Koinonia in '56. A lot was accomplished that summer and a lot "worked out" because there was much shared action toward mutually held goals. This is a classic illustration of a network in action, caring that counts and the building of community. We need more such examples today and we need to write more of past networks such as this one for those working to bring the New Age into being.

Book Reviews

VOLUNTARY SIMPLICITY by Duane Elgin, Morrow Quill Paperbacks, 312 pp., \$5.95. Available from Community Service for list price plus 75¢ postage.

By Parker Moore

The folks are out there; indeed they are spread all over the country and in a real sense they are scattered around the world.

After establishing this initial premise the author spent 10 years conducting an informal survey just to see if anyone was really doing more than just talking about a simpler way of life.

And indeed they are! Information gathered from the author's survey plus over 200 letters (averaging five pages in length per letter) has been analyzed to provide readers with a "grass-roots" insight into why persons and families choose an alternative life style.

Equally important, Elgin then develops a consistent, articulate philosophy; describing, discussing and defining what an alternative life style is, what it means to the people involved, and how this life style could change how we live in our communities, our nation and the world. Underscoring the whole book is the author's definition of Voluntary Simplicity, as his subtitle suggests: "Toward a way of life that is outwardly simple, inwardly rich."

The book's format is thoughtfully organized; the content flows easily from definitions to example to generalization.

Subjects and applications ranging from "Living on the New Frontier" and "Living More Simply" to his concluding chapters on "Civilizational Revitalization," "Choosing Our Future," and finally "East-West Synthesis" show a clear grasp of his subject and a real empathy for the issues involved with the decay of the modern industrial state.

The book is a welcomed addition to the literature in that it is one of the very few which first assess people's experience and then speak to the broader social concerns. The book should be read and discussed.



SMALL COMMUNITY, POPULATION AND THE ECONOMIC ORDER by Griscom Morgan, Community Service, Inc., 33 pp., 1975, revised 1982, \$2.00. Available from Community Service for list price plus 75¢ postage.

by Jane Folmer

Significant changes and additions to this small but important Community Service publication have resulted in a more detailed and readable examination of one of this country's major dilemmas. The theme of "The Small Community, Population and the Economic Order" is how to reverse the disintegration of the foundations of society -- the family and the small community. The author points out that this breakdown has come as a result of the domination of the society and the economy by finance capital as a consequence of a hitherto unrecognized fault in the economic order. The disastrous consequences, says Morgan, are a non-qualitative population explosion and an ever greater concentration of population and wealth into metropolitan centers, depleting the rural areas which are the source of the country's natural and human resources.

While the 1980 Census has revealed renewal population growth in many rural areas, the exodus from the villages and smaller towns to the cities of America continues. Cities and suburbs continue to "receive the ablest, most cultured and energetic of the population from over the country" as well as the victims of rural decline and unemployment.

It is shown that the drain on human resources is accompanied by an equally devastating economic drain of the capitalist economy.

Griscom Morgan analyzes the underlying cause of this dilemma of overpopulation and inequitable distribution of wealth. He points out that "for thousands of years economic systems like our own have severely afflicted rural peoples, rural cultures and their social orders, concentrating population into metropolitan centers, creating unemployment and extremes of wealth and poverty."

He provides strong evidence that population control was effectively maintained by local communities throughout history until the development of capitalist economics and high-density urban areas. Population control would seem to be inherent in the existence of a community economy in which people can readily

appreciate the connection between the size of the population and the available resources. The disintegration of the community economy and its relationship to the resources on which the community depends effectively conceals individual, family and community responsibility for this relationship which is further obscured by chronic unemployment and government relief.

When people can find productive employment in the economy of rural areas, not only does the area benefit from improved economic, cultural and social conditions, but the cities also are relieved of their burden of maintaining the displaced under- and unemployed. In local communities individuals become part of a network of accountability in which they can acquire "control and responsibility over their lives and circumstances."

The author provides in detail an historically proven alternative economic system which would help to more evenly distribute the wealth and population of the country. It is based on the concept of a taxed currency which must be kept in circulation in order to avoid loss in value. It gives the same stimulus to spend and invest that results from inflation, but maintains stable price and income levels and greatly reduces interest rates and unemployment. It would be controlled by establishing a fixed rate of depreciation and a constant value of the currency relative to a composite value of real goods.

A clear distinction is made between the economic order we are used to, that is dominated by finance with extortionate rates of interest, as contrasted with the real objective of a free and stable market economy which is economically just, stable, efficient and in the interest of all valid economic and social aspects of society.



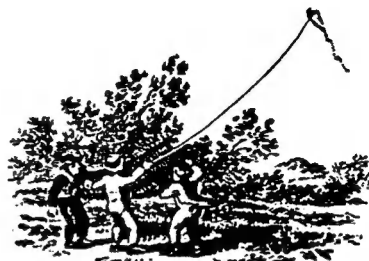
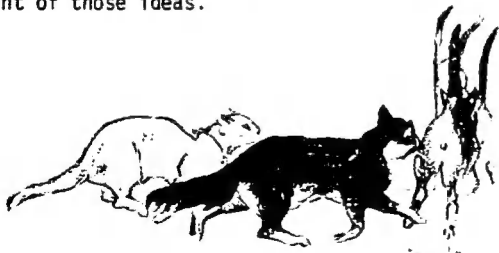
ALTERNATIVE AMERICA by Mildred J. Loomis
Universe Books, 1982, 176 pp., \$7.95 paperback.
Available from Community Service for list price
plus 75¢ postage.

by Jane Folmer

Mildred Loomis, now in her 80s, established a back-to-the-land homestead which became the center for the eastern School of Living now located at Deep Run Farm near York, Pennsylvania. ALTERNATIVE AMERICAS is her account of the widespread resurgence of decentralism in America from the mid 19th century to the present day, of which the author and the School of Living were an active part.

Formerly published by the School of Living as "Decentralism: Where It Came From; Where Is It Going?", this edited publication is a more concise and accurate history of some of the not-so-long-ago alternative lifestyle movements. Loomis provides examples of pioneers she has known who laid the groundwork for much of today's political and social change efforts. Her perceptive, sympathetic account of these people and their groups -- Ralph Borsodi, the Rodales, Arthur Morgan, Ken Kern, Peter van Dresser, and many others -- ties together the many strands of the whole-life movement.

In her summary she states, "A fourth American revolution is in process -- a decentralist revolution firmly rooted in the basic, freedom-loving, decision-making nature of human beings." The philosophy of decentralism is summarized as: working in harmony with nature; removing land and money monopoly; and maintaining small local units of production, ownership, control, education, government and population. Despite individual interpretations with which one may have strong disagreement, this basic philosophy still seems to many of us to be the only reasonable approach to the world's dilemmas. The book provides an opportunity for better understanding of the sources and the evolution of those ideas.



NETWORKING by Jessica Lipnack and Jeffrey Stamps,
Doubleday & Company, 1982, 398 pp., \$15.95,
paperback.

by Jane Folmer

Networking was probably the first means primitive civilizations used to exchange the information, services and goods that they needed. Your grandmother was probably a very active networker, though she may not have known it. When she told you that your Aunt Elizabeth had an old piano you could have for your daughter's music lessons, that was your personal network working for you.

Today, with the proliferation of self-help support groups (like Parents Without Partners), common interest groups (like the Planetary Association for Clean Energy), and networks of computers, networking has become self-conscious and formalized. In recognition of the evolution of this effective and popular tradition, Jessica Lipnack and Jeffrey Stamps have attempted to organize this plethora of activity and compiled it into a 400 page directory called Networking.

This weighty volume is well-organized and even readable, when taken in small doses. Each section includes an overview of the topic and an alphabetical listing of groups cross-referenced with a complete alphabetical listing, a geographical listing, a keyword guide, and a title guide to publications. The subject areas are: health and the life cycle, communities and cooperatives, ecology and energy, politics and economics, education and communications, personal and spiritual growth, and global and futures networks.

The price is more than most networkers may want to commit to a single volume. It is also available in hardback, however, at \$29.95 which could be recommended to local libraries -- the logical place for a networking tool as comprehensive as this one.

Readers Write

ABOUT MITRANIKETAN

I am a Canadian physician, and I have just returned from 3 months of volunteer work at Mitraniketan, in Kerala, India. I understand that you and your organization have a long-standing interest in Mitraniketan, and Viswanathan requested I write to you, as well as send along the enclosed materials.

The bulk of my work there was a research project suggested to me by Viswanathan's friends at UNICEF and encouraged by him. I'm sure you're probably more interested in the state of health of Mitraniketan, rather than that the school of girls I studied. This is not an easy question to answer because of conflicting impressions.

I don't know how much you know of their problems of two years ago -- but basically a coalition of Viswan's enemies and opportunists united to break him and wrest Mitraniketan from his control. They failed, but the effect on the institution and Viswanathan was devastating. Mitraniketan is just beginning to recover. Despite their current major problems of large debts, inefficient and mismanaged sub-sections, their major strength are formidable: capital assets far in excess of debts, a nucleus of dedicated personnel, an unbelievable stock of good will at many levels, plus 25 years of wisdom and experience in development work.

I personally hope their problems can be overcome by finding a competent, businesslike manager.



Though they have an Indian doctor currently in their employ who is competent at patient care, their health program was also in some disarray when I arrived. The results of three months of debate are summarized in the minutes of our last policy meeting regarding the health program, which I hope will form the basis of their future goals.

Well, that's a summary of my experiences and impressions. I'd be glad to fill you in on any

other matters you're interested in, or hear a little more about your organization. Also, anything we can do to help Mitraniketan remains a worthwhile effort. They, and other small volunteer groups like them, seem to me to be the only ones in India even speaking the right language in terms of development.

Howard Ovens, M.D., Ontario

ABOUT THE NEWSLETTER

Much thanks for your letter and quick reply to my letter on land trusts. Enclosed is a book order. I enjoyed the publications you sent, especially the NEWSLETTER, and its article on land trusts. I intend to write the addresses listed in that article for more information on specific land trust formation.

I think Community Service is performing a valuable and useful service in helping lead our transformation to a more fulfilling and sustainable lifestyle. Keep up the good work!

Doug Krueger, Kansas

ABOUT HOW YOU CAN HELP STOP THE NUCLEAR ARMS RACE

Enclosed is some campaign literature about my previous co-worker, John Dow, who recently retired as New York State Department of Labor C E T A Operations Assistant Director to run for Congress in the September 23rd Democratic Primary in the Albany, New York, area against Sam Stratton - a leading and influential hawk and Nuclear Freeze opponent. John previously served in Congress from the Newburgh, New York, area and was an early Vietnam War opponent. Should John Dow win, it could have an important psychological boost, nationwide, to the Nuclear Freeze movement. Is there any chance we could quickly bring his message to the Community Service membership and solicit contributions, so he could appear on television? Or any other ways you can think of to help.

Howard Cort, New York

For further information or to make a contribution to help elect John Dow, write George A. Saxton, M.D., Treasurer, John Dow for Congress Committee, 483 State Street, Albany, New York 12203; or Howard Cort, Box 62, Ghent, NY 12075.



ABOUT THE CONFERENCE

When things go smoothly it's easy to take them for granted and forget the hard work that is necessary to bring about that smooth flow. My one regret about the Community Service Conference was that we as a group failed to express our appreciation for the tremendous job both Jane's did of organizing and planning the weekend.

I thoroughly enjoyed everything -- the excellent speaker, the stimulating discussions, the singing and folk dancing, satisfying meals, the book table, the peaceful setting, and the fine representation of the finest qualities of humanity among the warm, caring people who attended.

Thank you both for a job well done and an inspiring weekend.

Sally Sharp, Yellow Springs

To evaluate the weekend... The food, atmosphere, host family, other conferees, couldn't have been more to my liking. The price was right, the folk dancing needed, sharing opportunities ample. The weather and indoor grouping made Saturday afternoon participation impossible for me, but after standing under the waterfall in the Glen, I thought I'd never be hot again.

In short, no criticism, except I didn't get or take enough opportunities to pick those fascinating minds. I will be networking with some of the individuals, both locally and not nearby.

Suzanne Collins, Ohio

Your conference on "Human Ecology" was a welcome experience for me: informative, comfortable, friendly. Your simple home cooked fare was excellent, as you may have noticed with my repeated return trips to the kitchen.

Your letter-head mentioning "spiritual development" gave me an idea for your next conference. To me, spiritual growth is the key to any lasting achievements for mankind. That is, there should be a spiritual basis for all of our works, edifices, programs. Perhaps the next meeting could discuss the spiritual transition going on in our society. The book, Aquarian Conspiracy by Marilyn Ferguson, could be a possible catalyst along these lines.

Another different tact could be to discuss the "survival movement" which incorporates basic individual skills and small group sharing of resources (skills, attitudes, land). Karl Hess, Editor of "Survival Tomorrow" may be a possible contact.

Lance Grolla, Yellow Springs

Community Service Members Directory

In the fall of this year Community Service will again prepare a directory to facilitate networking among its members. If you are a Community Service member and would like to be listed in the Directory and receive a copy of it, you may use the form below or write to us, giving your name and address, phone number, occupation, and special interests or skills. Please include \$1.00 with your entry to cover printing and mailing costs and mail it to us by October 15, 1982, in order to be included in this year's Directory.

If you were listed in the previous edition, please let us know if you wish to make any changes -- particularly address changes -- made during the past year.

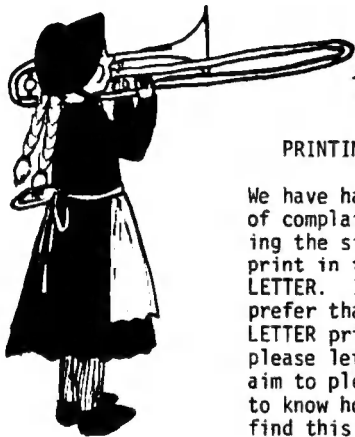
NAME _____ PHONE _____

ADDRESS _____

OCCUPATION _____

INTERESTS _____

SPECIAL SKILLS _____



Notices to Members

PRINTING SIZE

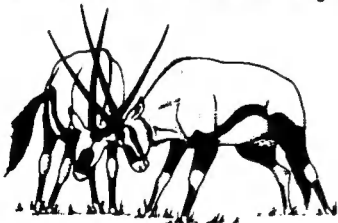
We have had a couple of complaints regarding the size of the print in the NEWSLETTER. If you would prefer that the NEWSLETTER print be larger, please let us know. We aim to please but need to know how many of you find this to be a problem.

"THE SMALL COMMUNITY." by A. E. Morgan

Community Service is planning to reprint a new paperback edition of The Small Community by Arthur E. Morgan which has been out of print for a number of years. In order to do this the least expensive way, we will need two unmarked copies in good condition from which the printer will work. If you have a copy which you would be willing to donate for this purpose, please let us know. We will gladly send two copies of the new edition in return, since the original will be taken apart for the printing.

ADDRESS CHANGES

Please let us know any time you change your address -- even if you just move across the street. The post office will not forward third class mail, and it costs us 25¢ for each piece of mail that is returned with your new address. We also have the additional expense of mailing your NEWSLETTER to you first class. In order to find you in our zip code file, we also need your old address. Your cooperation in this will be greatly appreciated and will ensure that your NEWSLETTER is delivered to you promptly.



MEMBERSHIP is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our NEWSLETTER. Larger contributions are always needed, however, and smaller ones will also be accepted. COMMUNITY SERVICE, INC., is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$20. All foreign members including Canadian please pay in U.S. currency.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 35¢ postage per name.

COMMUNITY SERVICE TRUSTEES

Phyllis Cannon, President, Connie Bauer, Howard Cort, Ernest Morgan, Jim Schenk, Griscom Morgan, Barry Childers, Roderic O'Connor, Heather Woodman, Parker Moore, John Morgan, Jim and Cyndde DeWeese, Fran Ashley and Cecil Holland.

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Jane Folmer and Jane Morgan.

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LOOK AT YOUR ADDRESS LABEL

You can tell when one year has passed since you last contributed to Community Service by looking at the three or four digit number at the upper right hand corner of your mailing address. The first digits are the month and the last two are the year your membership expires. Please renew your membership now if it has expired or will expire before 9/82, September, 1982. A minimum contribution for membership is \$15 a year. The need for larger gifts continues to increase.

Community Service, Inc.
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